

GHUSTAK E RASOOL ﷺ

✍ Mufti Taqi Usmani D.B.

Hinglish (Roman Script)

بِسْمِ اللَّهِ الرَّحْمَنِ الرَّحِيمِ
نحمدہ و نصلى على رسوله الكريم - اما بعد.

Halat Ka Pas Manzar (Back Ground)

Halat ke jis pas manzar me ye mubarak debate ho raha hai, us ko puri dunya janti hai, aur is waqt poori dunya mein in gustakh, aur bure logo ke khialf iztirab, aur gum o gussa ki ek lahar dauri hui hai, jin hone mohsine insaniyat ﷺ ki shaan me gustakhi kar ke, apne baatin ki kharabi ka saboot de diya hai.

Gunah Ka Uzar Gunah Se Bhi Bura Hai

Ahle magrib (western) ki ek arse se ye aadat rahi hai, ke unho ne kuch khub-surat alfaz ghad (invention) liye hain, aur inko apni zindagi ka maqsad bana kar dunya me dhindora pit rahe hain.

Ye alfaz aise dhile dhale hain, ke in alfaz me wo jis ma'ne ko chahe, dakhil karle, aur jis ma'ne ko chahe nikal de, democracy, human rights, aur "pur-aman baqa'e baa-hami" (peace full balance together) ye sare alfaz aise hain, ke jin

ka din raat raag alapa jata hai; lekin agar iski deep me dekha jaa'e, to iske siva koi matlab nahi nikalta, ke in alfaz se jab tak unke political aur zaati faaide hasil ho, us waqt tak uski hifazat aur ahteram zaruri hai; lekin jab inhi alfaz se unka koi zaati faaida takra jaae, to na "azadiye izhare raay" baqi rehti hai, aur na insani huqooq aur na "pur-aman baqa'e baa-hami".

Izhar E Raay Ki Azadi Ka Maqsad

Hum jante hai magrib ne ye khubsurat alfaz dunya ko dhoka dene ke liye ghade hue hain, ye izhare raay ki azadi, jiska dhindora dunya me pieta jaa raha hai, aur jis ke parde me wo sharam-naak gustakhi ki jaa rahi hai, jiske muqable me is roohe zameen par kisi aur gustakhi ka tasavvur nahi ho sakta hai.

Is raay ki azadi ka haal ye hai ke Europe aur doosre bahut se mulko me ye qanoon lagu hai, ke yahudiyo ke "holo cast" ke khilaf agar koi historical research karna chahe, to ise iski ijazat nahi hai, aur qanoon is baat ki ijazat nahi deta, ki wo in halaat ki khoj kare, ke yahudiyo ko

germany se jab nikala gaya, to kitne afrac isme haqiqat me qatal hue the, aur kitne qatal nahi hue, agar koi shakhs ilmi bunyad par iski tarikhi tehqiq karna chahe to ye kanoonan apradh hai, phir bhi yehi kaha jata hai ke har kisi ko raay zahir karne ki azadi hai.

Darse Ibrat

Wahi insani huqooq ke jhande uthane wale jab afganistan aur iraq par bambari karte hai, be-gunah bachho aur auro ko shaheed karte hai, to us waqt koi insani huqooq ki baat unke jahan mein nahi aati, aur wahi log jo izhar e raay ki azadi ke qaa'il the, aaj ye qanoon bana rahe hai, jis par chaho hamla kar do, in alfaz ke zarie kab tak insaniiyat ko dhoka diya jaa'ega.

Nabie karim ﷺ ki tazim to ye hai ke aise muhh phat gustakh hazar bad-zabaniya kare, lekin Nabie karim ﷺ ki azmat aur jalal me inki khbasat ki waja se zara barabar bhi kami nahi aati, jab tak is kaainat mein Allah Taala ki hukamrani hai.

Nabie karim ﷺ ki hurmat aur paaki ke geet gaa'e jaate rahenge, Allah Taala ne quran mein farmaya hai:

Surah hijr/95 jo log tumhara mazak uda rahe hai, hum tumhare liye unki sazishoke khilaf kaafi hain.

Quran ne khud farmaya:

Surah Alam Nashrah/4 Hum ne aap ke tazkire ko baland maqam ataa kiya hai. Lihaza ye hazar bad-zabaniya karte rahe; lekin Nabie karim ﷺ ki shaan me is se koi farq nahi aata.

Musalmano Ki Zimme Dari

Haa! Ek musalman hone ke naate hamara farz hai ke jab kabhi aisi gustakhi ki jaa'e, to is par musalman apne "radde amal" ko zahir kare, aur iska asal radde amal to wo hai, jo gazi ilme deen shaheed ne kar dikhaya, lekin hum yaha dur beth kar kya kar sakte hai, to hame qaumi satah par bhi, aur internatnional level par bhi is khabasat ke khiaf protest jari rakhna chahiye;

isliye ke ye magribi taaqate hamari urdu zaban ki kahawat hai:

Ye jhoote ke aashna hai yani inke uper daba'o dalne ka behtarin tariqa ye hai ke hum unke product ka boycott kare, aur jis din unko apni tijarat mein nuqsan nazar aaega, us din unke izhare raay ki azadi ke saare khwab bikhar jaaenge.

Is liye musalmano ko chahiye ke hukumat boycott kare ya na kare, hum un mulko ke product ki kharid o farokht band kar de, jis waqt ye masala pakistan mein itni shiddat se nahi utha tha; lekin bahut se arab mulko mein uth chuka tha, hukumat ki taraf se baa-qaaida koi elaan nahi hua tha, ke awam denmark ki product ka boycott kare; lekin waha ki badi super marketo ne apne yaha board lagaye the, "hamare yaha denmark ki koi chiz kharidne na aae" aur sirf yahi nahi; balke jitna stock pehle se maujood he usko bech de, aur baad mein boycott kare, nahi! balke unki almariyo ke shelf khali pade hue the, waha par likha hua tha ke

“denmark ki product is jaga hua karti thi” hum ne sab nikal kar bahar phenk di hain, jab ye mamooli sa protest hua, to aap ne dekha ke kuchh na kuchh harkat shuru ho gai, aur ye kaha gaya ke hamari product ka boycott ho raha hai, hame nuqsan ho raha hai.

International level par hamari ye koshish honi chahiye hum international level ka qanoon paas karwa ne ki koshish kare, musalman ke nazdeek na sirf Nabie karim ﷺ, balke tamam ambiya(al) barabar hai.

Ye quarn ka elaan hai:

Surah baqarah/285 Ham juda nahi karte kisi ko iske nabiyo mein se lihaza kisi bhi nabi ki shaan mein gustakhi, chahe wo kisi bhi shakal me ho, use sakht tareen saza ka mustavjib qarar diya jaae.

Aur jab tak ye nahi ho jata musalmano ko apna protest jari rakhna hai.

Baaz log ye propegenda karte hai ke kab tak protest karte rahoge? Are! Hum us waqt tak protest karte rahenge, jab tak Nabie karim ﷺ

ki izzat ki mukammal hifazat nahi hojati, is waste ke jab tak ye ehtejaj jari nahi rahege magribi dunya par dabao nahi padega.

Protest Ki Shar'i Hudood

Haa! Ye zaroor hai ke ehtjaj ke liye bhi jis tarah Nabie karim ﷺ ki muhabbat ka haq ada karne ki zaroorat hai, waha aap ki ita'at bhi ek musalman ki aadat honi chahiye, is ehtjaj mein agar kisi be-gunah ki jaan jati hai, ya kisi be-gunah ke maal ko loota jata hai, ya isko aag laga'i jaati hai, to ye na islam mein jayaz hai, na akhlaqi atebat se ye jayaz hai.

Aur ye Nabie karim ﷺ ki talimaat ke bilkul khilaf hai.

Aap ﷺ ne hajjatul vida ke khutbe ke moke par ye elan farmaya:

Tumhare khoon, tumhare maal aur tumhare aabrue tumhare upar isi tarah haraam hain, jis tarah aaj ke din ki hurmat hai, aur tumhare is shaher ki hurmat hai,"

Aur Hazrat Abdullah Bin Umar (rd) ki ek rivayat ibne maja mein hai ki ek martaba Nabie karim ﷺ kaba ka tawaf kar rahe the, aur tawaf karte karte aap ne kaba ko mukhtab kar ke farmaya:

Ae baitullah! Teri azmat aur taqdees kitni badi hai, sahabi kehte hai mein ne ye alfaz Nabie karim ﷺ ki zaban se sune, Aap ﷺ ne do teen baar ye alfaz dohra'e.

Uske baad irshad farmaya:

Lekin ek chiz aisi hai jiski azmat aur taqdees tujh se bhi zyada hai,

Phir farmaya:

Wo musalman ki jaan, iska maal, iski aabru, aur uski hurmat aur taqdees hai, ye kaba se bhi zyada badi hai, lihaza agar koi shakhs kisi be-gunah musalman ki jaan par, ya uske maal, ya uski aabru par hamla karta hai to Nabie karim ﷺ ke nazdeek wo is se bhi bada mujrim hai jo kaba ko "Allah ki panah" ko giraane ka irtikab kare.

lihaza ham ko is tarah ki kisi bhi kar-waa'i se bachte hue awami ehtejaj jari rakhna chahiye, aur gustakh mulko ke product ka boycott karna chahiye aur internatnional level per is baat ki koshish karni chahiye ke saari dunya mein is baat ko maan liya jaa'e, ambiya (al) ki thodi si bhi taoheen qabile saza jurm samjha jaa'e.

Allah Taala apne fazl o karam se hum ko Nabie karim ﷺ ki muhabbat aur azmat ka wo haq ada karne ki taufiq atat farmae, jo Allah Taala ki raza-mandi ke mutabiq ho. Aameen.

وَآخِرُ دَعْوَانَا أَنِ الْحَمْدُ لِلَّهِ رَبِّ الْعَالَمِينَ

Reference: Islaahi Kutbat Urdu V19.
Majmoon Ka Khulasa Kiya Gaya Hai.